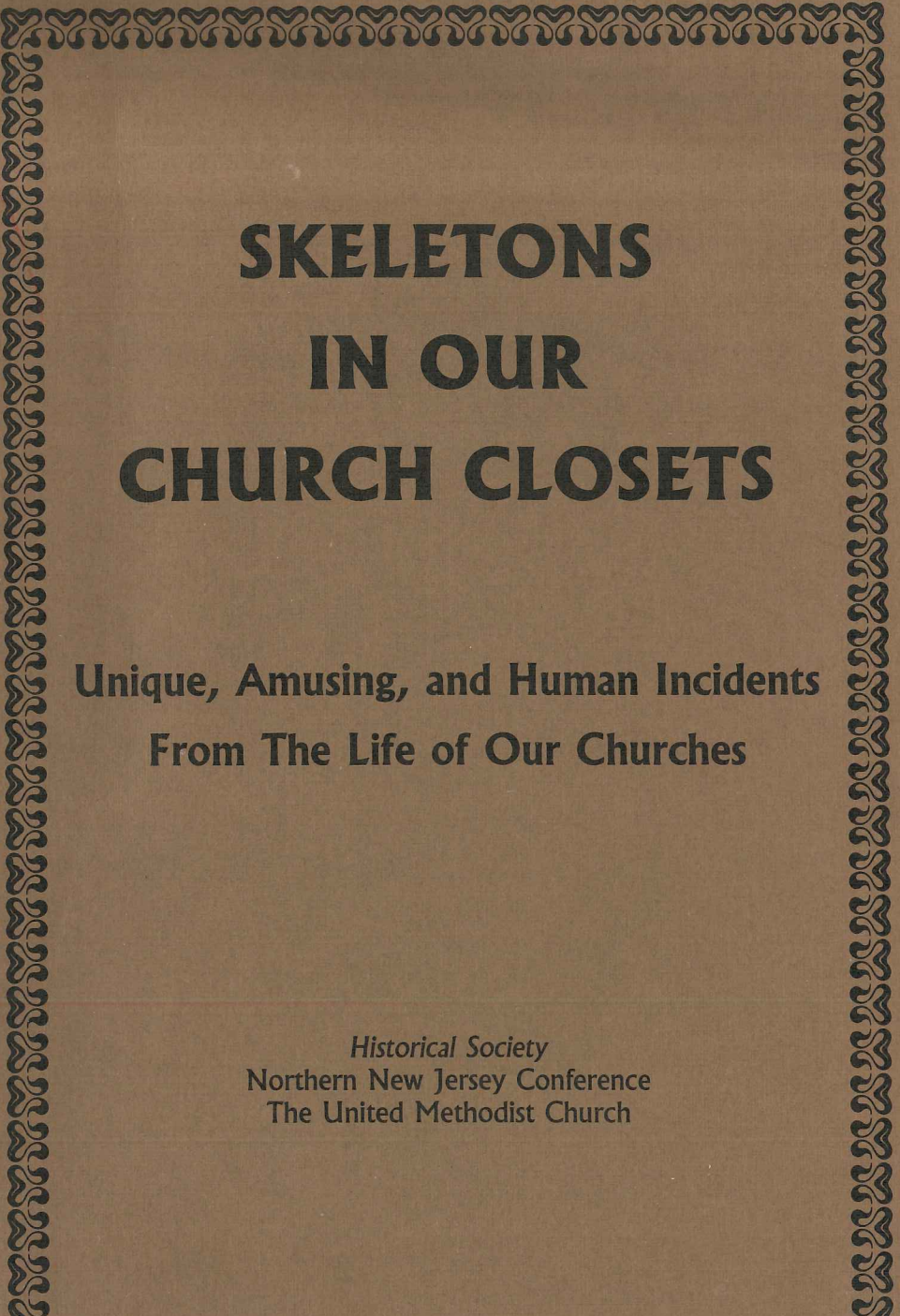




SKELETONS IN OUR CHURCH CLOSETS

**Unique, Amusing, and Human Incidents
From The Life of Our Churches**

Historical Society
Northern New Jersey Conference
The United Methodist Church

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Robert Drew Simpson
Editor

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Northern New Jersey Conference
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An Introduction

G. K. Chesterton reminded the serious people of the world that what holds families together is not the profound experiences of life as much as the remembering and retelling of "family jokes." The light, the unique, and the humorous experiences have a way of quickening our step and refreshing our spirit that we may go on.

It seems useful, therefore, for our Archives and History publication this year to be composed of a collection of some of the skeletons to be found in our church closets. Our purpose is not to embarrass or ridicule those who have gone before us, but rather through anecdotes remember and learn from the past. These stories, sometimes amusing, sometimes serious, offer views of the past which hopefully may bind us together, providing a source of strength.

A number of persons have contributed to this collection of stories, but we owe particular thanks to those who edited the Newark Conference Centennial History in 1957, especially Dr. Vernon B. Hampton, the Rev. Dr. Marvin Green and the Rev. William M. Twiddy. It was their material that provided inspiration and source for some of the content in this present publication.

Members of the editorial committees who have joined me in compiling this material are: Connie Brewer and William Noll.

Robert Drew Simpson, Ph.D.
Editor

From the Annual Conference Journals

An 1856 advertisement of Pennington Seminary "RELIGIOUS PRIVILEGES—the students attend morning and evening prayers daily, church twice on the Sabbath, and the Bible Lecture on Sabbath afternoons. There are also Class meetings and a Prayer Meeting weekly."

That editorial "we"—1859 Journal, On temperance,— "Resolved that the rapid spread of intemperance among us is a cause of great anxiety and alarm." Yet in response to the Bishop's query, the character of every member was passed!

From the "Complimentary Resolutions," 1859, "Resolved that our special thanks be tendered to the choir of this Church for their very delightful music; such music as we have been able to understand and enjoy."

To those of us who travel by automobile, and to our descendants who may use even speedier means of locomotion, resolutions like these make a century seem very long indeed: Resolution at a Conference in Haverstraw, "Resolved, that in view of the liberality of the Steamboat Company in reducing the fares to and from the city of New York we tender them herewith our gratitude for such favors"; or this from Hackettstown, "Resolved, that the thanks of the Conference be given to the Morris and Essex R.R. Companies and Superintendent, for reduced fare to the members of the Conference."

In 1874, "Resolved, That our thanks are hereby tendered to the Paterson and Passaic Horse Car Rail Road for their liberality towards the members of the Conference."

The survey with the fringe! From the report of the Presiding Elder, Jersey City District, 1868; "One Church, Haverstraw, . . . built extensive sheds."

In 1859, a Fund for the Evangelization of Ireland amounted to \$100,000.

In 1863, the reports of the Presiding Elders were first printed. They took only five or six lines. Four years later, "C. Larew then gave a written report of each charge upon his district. The report was both novel and striking, abounding with both instructive and humorous observations. It was listened to with interest and delight." *Antre temps, antre moners!*

By 1868 the reports had assumed something of the length and content that has marked them over the years. From the P. E. Elizabeth District, "A genuine revival spirit has not prevailed during the year, and yet, in some localities the spirit has been poured out in an unusual manner. *My health* has never been better than for the past ten years. I have never preached more easily and more to my spiritual comfort, than since last Conference."

That year the P.E., Newton District stated "This district lies in three states. It takes in 2 counties and parts of 6 others. It is in a mountainous region. The Elder is expected to travel about 1000 miles each quarter and to preach twice on Saturday as well as on Sunday. I have been able to attend the 1st, 2d, 4th quarterly meetings on each charge, and nearly all of the third."

Now what did this brother mean when he reported, "The preachers have worked in harmony and we feel like thanking God and taking courage." In 1872, N. Van Sant, P.E., Newton District protested, "Seven charges enjoy the honorable distinction of supporting their pastors without depending on the annual 'Donation Visit,' and others, it is earnestly hoped will soon fall into line.

"In a few charges the abominable practice still continues of holding the church festival, or the donation visit, at the neighborhood hotel, it being generally stipulated, though not always, that the bar shall be closed for the occasion."

From the 1872 Journal, "Announcement was made by Bishop Ames of the transfer by Bishop Simpson of John L. H. Sieveres from the Northwest German Conference to this Conference. His character passed.

"This brother is of African descent and is the first colored man ever admitted into this Conference. (Appointed to St. John's Church, Newark)."

An unknown orator declared (1872) "Methodism is rich, is in danger of Plethora, and needs to be bled." One plan for the "bleeding" suggested in 1876 as "A Plan Of Church Support": "Collectors, consisting mostly of young ladies, call upon the contributors, monthly and regularly, for the payment of dues. The ladies succeed better than men. Being unacquainted with the financial embarrassments of contributors, and being neither delinquent debtors nor anxious creditors in their relations to them, they are not deterred as men often are."

On March 31, 1863, a Resolution on the Loyalty of Candidates for Admission on Trial, was passed: "Resolved, that the P.E. be requested when they present the names of candidates for admission on trial to state whether or not these candidates are loyal to the government of this country."

In those days, the names of persons and Sunday School classes who contributed to Missions, were listed in the Journal. The report from First Church, Rahway:

Boys Classes—United We Stand \$5.32

Divided We Fall 1.01,

and "General Sherman's Boys" with \$4.37 triumphed over "General Grant's Boys" who could only scrape up \$4.15.

In 1869, "Resolved, that we will discontinue publicly and privately, the use of all those patent medicines, usually called tonics, the principal ingredient of which is intoxicating liquors."

From an 1871 report, "the elegant and commodious Church at Plainfield, recently dedicated, rather makes the burning of the previous Church appear in the light of a blessing."

1871, "Resolved, that in reporting the Missionary Collection, each Preacher report only the amount actually paid into the Missionary Treasurer; and that the same apply to all other collections."

At the 1873 Conference session held at Port Jervis, N.Y., Bishop Foster advised the new class of deacons on preaching: "The best preparation for the pulpit is to go and talk with God an hour, to lay our hearts alongside of His, and ask him to come into our littleness. Pretty words, mere studied sentences, tropes and figures, combinations of grand fancies and words, the jingle of sweet sounds will not meet the want. Preach truth, not sound."

In 1879, Bishop S. M. Merrill gave this advice on preaching to the incoming class: "You are not to talk too long nor too loud. He talks too long who talks on

on after he is through, and when he wearies the people. Preachers of other denominations are not under law, and may speak too loud and too long, but all Methodist Preachers promise not to do these things."

An 1879 memoir of a minister's wife: "Having become the wife of a Methodist preacher she at once devoted herself to its privations and privileges with a zeal which ceased not to burn until she was transferred to the Church triumphant. She was richly endowed for this checkered life. . . ."

An advocate of Temperance . . . , "He attacked alcohol in mince pies, in the physician's prescription, and in Mrs. Winslow's Soothing Syrup."

In 1881, a committee of 5 was appointed to "consider and report on the subject of Polygamy." This action was followed by the appointment of a "Committee of 4 on Divorce."

And in what we think of as "the good old days," this complaint, "Parents, in many instances, have left the entire matter of the training of their children to the Sabbath Schools."

MEASUREMENTS.

St. Mark's, Staten Island—The preacher's family in this charge is too large for the parsonage, and the congregation is too large for the church. Both parsonage and church must be enlarged unless the Bishop sends a preacher with a small family, who has the faculty of reducing the congregation. Collections all taken, salary advanced, twenty probationers received, and ten Advocates taken.

Report, Elizabeth District,
A. L. BRICE, P.E., 1889.

THE SLEIGH-BELLS RINGING

We have had quite an experience at Cokesbury and Fairmount. These two churches were united last Conference, at their earnest request, though it seemed

almost impossible that one minister could do the work, the members of both churches being widely scattered. But a young man of promising physique and energetic ways was found. He was told that if the Bishop should send him there he would receive a thousand dollars salary, but he must get a horse with legs on. He happened to have a horse of that kind at the time and in three months it was used up and turned out to grass; a borrowed animal died on his hands, and the former incumbent was then returned to the traces. The pastor had made sixteen hundred calls and is going yet; he has held three months of extra meetings without outside help, secured one hundred and twenty converts, one hundred and ten of whom have joined the churches which are now holding five cottage meetings every week. It is needless to say that the benevolences are all up and the pastor has received a handsome present. This includes a handsome sleigh with a chime of bells, and robes. The last Sunday of the meetings the District Superintendent preached three times for him, rode in the sleigh, upset in a snowdrift and spilled all the dignity (of the pastor) and got out of church that night at eleven o'clock with a people too happy to go home. The good old times have not all passed away; the word protracted, as applied to Methodist meetings, is still in use. The anaemic city churches will get some good red blood from work like this in the country churches. It only remains to be said that the pastor is looking forward to other conquests, but in the same field, with a newly purchased thoroughbred Kentucky mare. His motto is, "If you want the sinners you must go for them."

Report on Elizabeth District
D. B. F. RANDOLPH, D. S., 1911

NO TAKERS?

Mechanicsville will hereafter be known as White House. But until they get a better parsonage, fewer will be eager to reach this White House than there are who would take up their abode in the one at Washington. However, \$85 has been paid on debts, the church has been redecorated at an expense of \$200, and other changes made.

Report, District Superintendent
1893

GETTING RID OF THE "WHITE ELEPHANT."

Lafayette has had another remarkable year. Four years ago it was commonly believed that this society would be forced to the wall. Mills and factories had altered the neighborhood, supplanting the old constituency with mostly non-Protestant families, and the twenty-four year old \$12,000 mortgage had been augmented by a \$2,200 floating debt. Yet as a result of the four years of continued and persis-

tent effort of the present pastor and the loyalty and generosity of the less than 250 active members, on the last Sunday of the old year Bishop Wilson rededicated this splendid edifice, with the entire property—church, chapel, gymnasium and parsonage—absolutely free of debt; and on the first Sunday of the new year, the pastor, after having paid off this year the last \$4,500 of debts, turned over to the church a balance of \$575 in cash, which has been put in trust as the beginning of \$10,000 endowment. On the last night of the old year eight of the local churches united with Lafayette in her Emancipation service, at which a huge “white elephant,” representing the \$14,200 debt, was carried out of the church by the official men and, with plenty of red fire and snapping firecrackers, cremated in the middle of the street, in the presence of over fifteen hundred people, after which a great congregation enjoyed the union Watch Night program, which was followed by light refreshments and a social half hour. The Emancipation service was interrupted while a representative of the congregation presented the pastor with a handsome gold watch and an ivory and gold-headed walking-stick. Twenty-seven new members have been received this year, and every dollar of current expenses paid, so that for the first time in her history this church will begin her new year absolutely free of debt. The Men’s Club is making its largely attended monthly meetings and annual banquets the means of bringing the church into closer touch with the men of the community, to the mutual benefit of both parties.

Report, Jersey City District
G. W. SMITH, 1913

DREW STUDENTS PRESERVED METHODISM

There still remain for our consideration a series of small detached charges in the country district, apart from the railroad, and forming a group by themselves. Nearly all of these little churches have for many years been supplied by students from the Drew Theological Seminary, and most of them will have no other pastors. To visit these, we make our start from Boonton, which lies just outside our borders. We call first at *Parsippany*, where for sixty years a church has been standing larger than the needs of its membership, which consists of about thirty persons. North of *Parsippany*, in fact the most northern point on our district, lies *Rockaway Valley*, a lovely region, with a prosperous little church, which, during the past year, improved by a new heating plant and a banqueting hall and social room in the basement, which becomes the headquarters of the social life in the community. South of *Parsippany* is *Whippany*, where a brave little band, mostly women, maintain a Sunday school and an evening service. Now turning to the southeast, we come to *Livingston*, which has just received a legacy, of which the interest will aid in maintaining the church. *Union* village is a suburb of New Providence and supplied by its pastor. This little congregation is thoroughly up to date in its methods. It is our most southerly appointment, having Plainfield as its nearest post office. Half way between New Providence and Basking Ridge the little hamlet of *Pleasant Plains* rises in the midst of an open area. Most of its members are women, and they are devoted

to their chapel and its support. *Green Village* is the last, but not the least, of these supply appointments, situated near Madison, and able to obtain the best that Drew can give. This church also possesses a good amount invested from legacies.

Drew Seminary is within our district and its value to our work is above tabulation. It now has enrolled 177 students, a sufficient answer to the oft-made statement that few young men are now preparing for the ministry. Whatever may be said of other denominations, all our theological seminaries are crowded. Its real estate is valued above \$600,000 and its invested funds amount to more than half a million dollars, and its library contains more than 120,000 volumes. As for the results of its work, one has only to look at the personnel of the Newark Conference.

Report, Newark District
J. L. HURLBUT, 1912

FREE PEWS PAY THE BILLS

During the last few years among the prominent and largest churches of the district, a marked movement toward free seats has been inaugurated and encouraged. *Hackettstown* led the way, and ever since enjoyed in her finances, as well also in all other departments, great success. She has an income equal to her expenses paid in with great regularity. She has paid every dollar of indebtedness, so that at the close of this year she “owes no man anything.” She has enjoyed a blessed work of grace and this year has given the largest missionary collection in her history. Washington followed her lead and removed the embargo from her pews and this year launched out as a popular free church. The outcome is splendid; bills paid regularly, subscriptions equal to expenses, no special effort necessary at the close of the year, has built a new parsonage, as you have heard; enjoyed a marvelous revival of religion with two hundred persons at her altars, and has given her largest missionary collection. She needs two things, a new church building and enlarged benevolences; then she will do model work for the Master and her denomination in this growing, busy, and beautiful town. *The First Church, Phillipsburg*, has inaugurated the same movement, and today is full of enthusiasm. She has enjoyed a gracious and large revival; has already secured under this free pew system the largest subscription for the year’s expenses yet known in her history. There are yet three larger churches on this district that ought to adopt the same plan. Indeed, we believe that, in most cases, this is the best plan for any Methodist Church. We do not mean to infer that this history condemns the pew system in toto, for some of our pewed churches are most successfully conducted. But we do believe it, first, is a strong endorsement of the old-fashioned free seat system; and, second, it does mark these churches as places where the great congregations convene and where great numbers of men and women seek and find the Saviour; and third, it does present to us the best method known for raising the expense account of a Methodist Episcopal church.

Report, Paterson District
1893

THE BOLT STRUCK LIKE LIGHTNING—AND IT WAS LIGHTNING!

On Sunday, August 4, a bolt of lightning struck the Quakertown church, just after the dismissal of the audience, and twenty-nine persons were knocked senseless to the floor, one of whom afterward died. Perhaps no such terrific thunderbolt has ever been recorded, and any description of the horror of that hour would be impossible. Among the number prostrated was the pastor's wife, though not so seriously injured as many others. The building was greatly damaged, but the \$1,500 since spent in renovation has made the building far more attractive in appearance than it ever was. For thirteen consecutive weeks after the reopening, on November 26, the devoted pastor held special services, and another kind of lightning from heaven—the kind that only kills to make alive—has been prostrating the people. Ninety-five in all have accepted Christ, and of these eighty-four have united with our Church. Of course, benevolences are in advance, not by any tricks of artificial galvanism, but by the quickening impulse of a spiritual life.

Report, Elizabeth District
C. S. RYMAN, 1896

Stories From the Churches

OFFENDING THE TURKEY LADIES IN 1824

On May 30th, "Mr. Wiggins preached his first sermon since conference." On June 6th, she says, "There was no preaching, but on the following Sabbath, Mr. Best preached and offended the girls." Mrs. Crane had three or four daughters. Further evidence of Brother Best's disregard of the sensibilities of young ladies was shown when he would not admit a young woman to the Love Feast which she had travelled seven miles to attend, and all because she wore a veil on her hat. Such a manifestation of vanity could not be condoned, and she was driven out in the cold to find shelter where she could, until her friends who were admitted should join her after service. The lady is still living and related this incident to me recently. Father Best is said to have been an able thinker, but, a defective delivery, together with some eccentricities, rendered him somewhat unpopular. In referring to his delivery on a certain occasion, he remarked that there were many who could not distinguish between sound and sense.

ALL IS NOT QUIET IN NEW PROVIDENCE

The following incident is related to Jos. Totten, who was on the Circuit in 1815. A certain Mr. Woodruff, who lived in Turkey, was noted for his opposition to the Methodists. Brother Totten sought to overcome his opposition by appointing a prayer meeting at his house. When the time for the meeting arrived, Mr. Woodruff took station in his doorway with a whip, determined to prevent the meeting. As

Brother Totten approached, he greeted Mr. Woodruff thus; "How do you do, Mr. Woodruff?" Said Mr. Woodruff, "Good-bye, Mr. Totten." Mr. Totten came nearer. "Go away from my house," says Woodruff, "for I have sworn that no Methodist preacher shall enter my door, and if you don't these words obey, I'll take this whip and drive you away." What effect this poetical threat had upon Mr. Totten is not known, nor is there any record of Mr. Woodruff's having joined the Methodists.

Bishop McKendree visited New Providence in 1816, and while lodging with Stephen Day, heard of the death of his senior colleague, Bishop Asbury. He is said to have been greatly affected by the news, and walked the floor, seriously contemplating the increased responsibilities which would henceforth rest upon him.

VINCENT CHURCH—NUTLEY

Elbert Clement moved on to another church in 1861, and he was replaced by Thompson H. Landon, a powerful preacher who left no doubt as to where he stood on the issues of slavery and rebellion. With him came fire and thunder and sermons in which he roared out his opposition to "the peculiar institution" of bondage which had brought on the war. Since New Jersey geographically was not far from the Mason and Dixon Line (which separated the free from the slave states) they were both pro and anti-slavery people in the churches north of the Line, and that was definitely true in the North Belleville Church. When Landon stood in his pulpit hurling his thunderbolts, he had both sympathizers and opponents listening, and the church rocked with criticism and dissention. That was bad enough, but not permanent; the disagreements passed and the church continued—proof that the Gospel of the Prince of Peace is mightier than the roar of battle guns. "The Church," as someone has written, "is an anvil which has outworn many hammers."

Brother Landon moved on to other pastures (later he became the headmaster of the renowned Bordentown Military Academy) and Charles R. Barnes came in 1864 to stand in the North Belleville pulpit.

(Note from Nutley Trustees Record Book:

"March 23, 1863—Resolved that we will rent or lease the pews in the church for one year (for \$1 per year) and apply the proceeds to payment of the salary of the preacher."

"April 22, 1863. Resolved that we will postpone the sale of pews for one year.")

(Newspaper item, September 1902: "Wilbur Burtis, who is visiting friends in Nutley, was taken before Justice of the Peace James M. Post, of that place, last

night, charged with defacing property of the Nutley Methodist Episcopal Church during the evening service yesterday. Burtis, who carried a cane and wore a Panama hat of more than ordinary dimensions, accompanied a young woman to church, and during worship attracted attention to himself by cutting the back of a pew.")

REMEDY FOR RHEUMATISM

Take a gallon jug. Fill it half full with spring water. Add one quart of "good Holland gin." Take a tumbler full as necessary.

From the Early Records of the
Vincent Church, Nutley, N.J.

REMINISCENCE OF A TRADESMAN AT MOUNT TABOR CAMP MEETING

He and his father sold watermelons to the campers. Liquor, of course, was absolutely forbidden on the camp grounds. Therefore upon order a bottle of liquor would be delivered inside a hollowed-out watermelon.

In this vein it is interesting to note that an early Mt. Tabor booklet boasted that the Camp Meeting Superintendent had such a "strong olfactory sense that he could smell liquor a rifle shot away." Apparently he didn't have a nose for watermelon.

Tabor . . . 71 Years Ago CAMP MEETING RULES

All garbage must be put in the garbage barrels.

Taxes are due and payable the first day of August, annually.

No fire works or shooting of any kind are allowed within the limits of these grounds or at the depot.

Occupants of tents and cottages are requested to place a pail of water near the entrance to their dwellings at night, for use in case of fire.

Articles found on the ground should be sent at once to the Treasurer's office, where any complaints of lost articles, should also be made.

No wash water or slops are permitted to be thrown on the grounds or in the streets, but must be emptied in the sink or carried to the Retreat.

Parents are requested not to allow their children on the depot platform, without a guardian, failing to do so, if any accident occurs, they alone will be to blame.

Residents desiring the express, or conveyance wagon, to take trunks or passengers to, or from the station, are requested to leave their orders at the Treasurer's office, the day previous.

All dogs found running at large during the Camp Meeting, or unmuzzled during the season, will be impounded for two days, and if not claimed in such time, after due notice, on the Bulletin Board, they shall be disposed of by the Police Committee.

A Reward of \$25, will be paid for the arrest and conviction of any person, or persons, mutilating trees, destroying shrubbery, stealing fruit or flowers, or destroying or defacing, in any manner, the building or seats, either within the grounds or at the depot.

Supplies are furnished by the Trustees at the following rates. Ice, 50¢ per 100 lbs. (in quantities of 10 lbs. or less, 1¢ per lb.) Straw, 12¢ a bundle; Wood, 25¢ per barrel. Blank Orders, for supplies, may be obtained at the Treasurer's office, and residents are requested to order their supplies from these blanks, which will be delivered the next morning, after receipt of order. All supplies must be paid for weekly.

The above rules having been adopted by the Trustees, will be strictly endorsed, and residents are urged to promote the public good, by not only a prompt compliance, but assist the Committee in enforcing the same. Complaints of violation of any of these rules, should be promptly made to any of the Police Committee.

DRAMATIC MOVING OF PORT MORRIS CHURCH

In 1892, owing to the danger of crossing the railroad tracks, as both tracks and traffic increased, it was decided to move the church to the opposite side of the railroad next to the school property, where the larger part of the town had been built up in intervening years.

The dramatic story, telling of "mountainous obstacles" in the moving of the building in the winter of 1900-1901, across both the railroad tracks and the Morris Canal, was related by Rev. Dr. John Krantz, Paterson District Superintendent, in his District Report at the Annual Conference.

"Mountainous obstacles loomed up in our pathway, but as we approached them they dwindled out of sight like mists before the sun. The presiding elder assumed the expense of moving, and the pastor and people promised to repair the building.

"The Lord gave us favor in the sight of the railroad officials, and among them, besides the gift of the chapel, they gave us \$350 in money, with free transportation of materials for moving, and permission to raise the telegraph lines and cross the tracks. Surely the hand of God was in this enterprise.

"At our request, for a brief time both commerce and travel were arrested, as the 'House of God,' passed under the wires and over the rails. It reminded me of the sun standing still at the command of Joshua.

"Then followed the carrying of the building, weighing 75 tons, over the pond of the canal, 400 feet wide and with only twelve inches of ice. We shall never forget the anxiety and whitened face of the contractor, who expected that the dear old meetinghouse would go to the bottom in midstream, but we quieted his fears by telling him that some trusted in horses of steel and others in chariots of ice; but we trusted in the Lord.

"And though the water on Saturday rose eighteen inches above the surface of the ice, on Sunday a cold northwestern wind stiffened the frozen bottom and on the following Wednesday evening, the 'Ark of the Lord,' was safe on the other side."

Story quoted in part from
The Dover (N.J.) *Advance*,
July 8, 1954

April 17, 1785, "Margaret Demott, for an offense to the church in countenancing the erroneous doctrine of the Methodists, having heretofore been debarred the use of the Lord's Supper, is now, upon confession of sin, readmitted to the benefit of that sacred ordinance."

Extract from Records of Readington Reformed Church, Hunterdon Co., quoted by Snell, Hunterdon County, p. 319

The Records of the Old School Baptist Church of Hopewell, show a sample of what must have been a steady and growing practice as persecution was carried to its ultimate:

Excommunicated:
Nov. 20, 1902

George Farley and Catherine Hevenor, for joining the Methodists
May 14, 1803

John Servis, for joining the Methodists.
May 18, 1810

Sarah Edmonds, once Service, for joining the Methodists.

Joining our religious faith was deemed to be in a class with other causes of excommunication, gambling, intoxication, fornication, stealing, profanity, etc. But the Presbyterians were also "Excommunicated," for several persons are listed as falling under the ban "for communing with Presbyterians and remaining unrepentent," and again, "for joining the Presbyterians."

The Town Records, and Records of
Old School Baptist Church,
Hopewell, N.J., pp. 176-178.

CIVIL WAR—REPORT ON THE STATE OF THE COUNTRY

From the set of Resolutions adopted by the Newark Conference at the Session in 1862 at request of the Committee on the State of the Country, the following Christian and patriotic statements are selected and indicative of the feeling of the Conference on grave questions associated with the fratricidal conflict:

"Resolved, That we commend it to our people as a patriotic and Christian duty, to acquiesce cheerfully, as did our forefathers in the revolution, in all the taxation necessary for supplying the means of carrying on the war of defence, and to seek, by industry and economy, to maintain their pecuniary power to sustain the struggle, believing as we do that should we fail to maintain our Union and free institutions, not only will their dearest personal rights and liberties be endangered, but all their earthly possessions will be greatly depreciated, and their enjoyment rendered insecure.

"Resolved, That we deem it the duty of the churches of our Lord Jesus Christ to regard with tenderest concern the moral and spiritual welfare of our patriot soldiers and sailors, to offer unceasing prayers in their behalf, and to cooperate with the government in providing, in every practicable way, for their religious wants, so that wherever they may go they may still hear the Word of God proclaimed, and that the sick, the wounded and dying, may enjoy Christian sympathy and the consolations of religion.

"Resolved, That those members of our own Conference who are serving as chaplains in the army, with the holy desire of saving souls, are recognized by us as still engaged in their high vocation as ministers of Christ; and that, as brethren beloved, we call upon them to be very earnest, conscientious, and laborious in the performance of their responsible duties, and to maintain in all things the bearing of those who are truly called of God to this ministry. . . ."

The Resolutions and Report were adopted April 5, 1862, the Report being signed by Jonathan Townley Crane as Chairman, who was a descendant of Stephen Crane, Revolutionary Patriot. The Rev. Dr. Crane's son, Stephen Crane, had the fire of adventure and patriotism in his own blood, becoming a distinguished war correspondent. During the Greco-Turkish War of 1897, he was correspondent in Greece for the Westminster Gazette and New York Journal. In Cuba during the Spanish-American War he represented the New York World and was cited in official dispatches for gallantry under fire with marines near Guantanamo. His book, *The Red Badge of Courage*, became a literary classic.

ASBURY'S "BIBLE OF THE SADDLE BAGS" AT CONFERENCE SESSION

The priceless Francis Asbury Hebrew Bible, leather-covered and timeworn, preserved through the years by a kind providence, came into the care and keeping of a Methodist institution within the Newark Conference in 1951.

At the Conference Session, May 26, 1951, Dr. Vernon Boyce Hampton, President of the Conference Historical Society, gave the historic book to Drew University in a dramatic ceremony participated in by Dr. Fred G. Holloway, President of the University, and Bishop Costen J. Harrell, Resident Bishop of the Charlotte Area, the presiding bishop.

Something akin to awe settled upon the Conference as it witnessed the proceedings. The two hundred year old Bible, cherished by Bishop Asbury, and doubtless carried by him over New Jersey roads and mountain paths, bore the signature of

the itinerant pioneer, and the notation that it had been left at Rembert Hall, and bequeathed by Asbury to Bishop McKendree. The latter's autograph was also in the book, and that of a later owner, Dr. George Peck, editor of *The Christian Advocate*, and Methodist historian.

Dr. Hampton told the Conference that it was his great privilege to present this historic Bible to Drew University in memory of his parents, the Rev. William Judson Hampton, for forty-two years a member of this Conference, and Amelia Boyce Hampton. He described something of the history of the volume, and how it changed hands, and of his purchase of it for an undisclosed sum in 1948 at Ocean Grove from Mrs. Elizabeth L. Sees, of Interlaken, descended from the Peck and Jonathan T. Crane families.

Dr. Fred G. Holloway, receiving the Bible, indicated the deep appreciation Drew University felt in having this historic Bible placed in its care, to be added to its famous Bible Collection. He thanked Dr. Hampton for his generous and dedicated action. The donor had indicated that he felt the precious Bible should no longer be in private hands, from which it might too easily disappear through carelessness or lack of interest, and that he desired it to be in safekeeping hereafter in a Methodist Institution.

The Conference appeared profoundly moved as it watched the transfer of ownership of a relic carried by Bishop Asbury in the earliest days of American Methodism.

Turning to Bishop Harrell, Dr. Holloway remarked that he wished to add to the historic associations of the Bible, by placing it in the hands of the Bishop, and, doing so, he suggested that perhaps Bishop Harrell would read to the Conference from the Hebrew. Turning the pages as he quoted, the bishop intoned the First Verse of Genesis to the great appreciation of the several hundred preachers.

"Thus endeth the lesson," said Bishop Harrell as he returned the Bible into Dr. Holloway's keeping.

"I am glad to report that you have passed satisfactorily," observed the President of Drew, in whom the role of examiner could not apparently be quenched.

The brief ceremony closed with Dr. Hampton's expression of thanks to Bishop Harrell and Dr. Holloway for the opportunity and privilege permitted him in making this presentation at the session of the Newark Conference, an act which should challenge the interest of others in preservation of the memorials of Methodism.

The Associated Press carried the account of the Asbury Bible gift, and it was announced by Edwin C. Hill on WJZ at his seven o'clock broadcast that same Saturday evening.

(The Hebrew Bible, published in Amsterdam, Holland, contains a Latin Introduction by Johanne Simons, dated 1751. Francis Asbury's signature in the book is one of the earliest seen in America, and the Bible may have been brought with him in 1771. This is Volume I of a two volume set; the other volume is in the Lovely Lane Church, Baltimore.)

Composite article drawn from accounts in Newark News, New York Herald Tribune and Bloomfield Independent Press.

BURNED OUT, BUT NOT BURNED UP

When the parish hall of Watsessing Church, Bloomfield, burned to the ground in 1924, the resourceful people met the situation with vision and courage. All societies responded to the challenge.

A large tent was rented for the spring and summer months and erected on church grounds adjacent. Here several departments of the Sunday School met Sunday after Sunday, while other departments covenanted in the church auditorium.

More than two hundred members of the "Indian" Epworth League—so-called from a unique organization of the young people into "tribes,"—engaged the local motion picture theatre and presented a number of benefit performances, including the Dickens classic, "David Copperfield."

The Sunday School and Epworth League united in presenting a picturesque "Tom Thumb Wedding," replete with juvenile "guests" including the "President of the United States," and other dignitaries, and featured by a Children's Chorus of one hundred fifty voices. Celebrities who attended included the Mayor, City Councilmen, Superintendent of Schools, and others, who found the entertainment most delightful. More than 1000 witnessed the event, which was given two successive nights.

The "Epworth League World's Fair" was also held here, in 1925, the first major event in the newly completed Educational Building, a handsome three storied brick edifice.

CHURCH BORN IN DEPOT

First Methodist Church, Arlington, was born in a railroad depot, according to the Church History. On Tuesday, October 1, 1873, the local depot of the Montclair and Greenwood Lake Railroad was completed. As the depot was being built and the "cut" now bridged at Kearney Avenue and at Chestnut Street, was being pushed to completion, local citizens had met in noon-day prayer meetings with the railroad "gang." These meetings formed the origin of what is now First Church.

COKEsbury MISNAMED COKEsbURG

Cokesbury, named in honor of Bishops Coke and Asbury, was inadvertently designated Cokesbury owing to a mistake in the listing of the posttown by the Postmaster General, and this continued for some years until corrected. The name has been restored and is officially Cokesbury again, and appears on all maps and

official records as a perpetual memorial to the two Methodist Bishops who ministered in that section of New Jersey.

From "A History of
The Cokesbury Methodist Church,"
by MRS. DONALD S. CAMPBELL,
1929.

"My memory runs back to the spring of 1830," reminisces Rev. J. L. Gilder in his semi-centennial sermon of Methodism in Orange, "when I, a beardless youth, with horse and saddle bags, entered Orange for the purpose of meeting an appointment for preaching. Orange, at that time, was an inconsiderable village, the houses sparingly distributed along one main street. . . . The place of worship for the Methodists was Masonic Hall. At my first appointment the attendance was large, many attracted by my youth, I being at that time but eighteen years of age. The occasion, I remember, was one of remarkable interest by reason of the signal display of divine power during the preaching. A number presented themselves as subject for prayer. This was the commencement of a gracious revival of religion. I can never forget the sensation that was produced the next day, when engaged in visiting from house to house, women and children would flee at my approach, as though I were a ravenous reptile; for as a Methodist preacher, I was readily distinguishable, nor will this surprise you, when you learn that I wore the regulation attire which consisted of a single breasted round coat, vest well buttoned to the neck, neckerchief of large dimensions, minus shirtcollar (collars are called the devil's ears), low-crowned white hat, so that a Methodist preacher with his saddle bags and horse was always recognizable."

From the Centennial History of
the Methodist Church in Orange,
by WILBUR STODDARD KNOWLES,
1930

It appears that the minister serving the Roseland Church (then the Centreville Methodist Protestant Church) in its early days received part of his support through the old time "donation party." The history of the church contains the following contemporary record of an early donation. "The supplies donated for the reverend gentleman's maintenance included a crock of butter admittedly a bit strong, some sweetmeats that would do nicely when boiled over with plenty of brown sugar and spices and a super-annuated horse with many infirmities."

In 1922, at Somerville, New Jersey, during the pastorate of Dr. Blair S. Latshaw a congregational meeting was held. Those who came suspected that a campaign to raise money for a new church building was about to get under way, but to almost all, it was an overwhelming surprise when it was announced that Mr. James

B. Duke, philanthropist, whose estate adjoins the town, had given \$80,000 for the new church, besides the deed to the property between the present church and the school in honor of his Methodist mother.

From the
125th Anniversary History of the
First Methodist Church,
Somerville, 1955.

TRANQUILITY

"We do not know much about those early church services but the sermons were probably long and delivered with much eloquence. One particular man, a Mr. T. J. Kennedy, had the reputation of going to sleep but if questioned about the sermon at the close of the service could give more of the details than those that had their eyes open. In 1847 Abraham S. Bennett started the tunes for singing and quite often too high for the congregation to follow. If he were absent William C. Hibler performed this service. In 1858 instrumental music was introduced and some members became very indignant about it. In that same year promiscuous sittings were proposed and approved by the congregation. Up until this time the men and boys sat on one side of the church and the women and girls on the opposite side."

History of Tranquility Methodist
Church, 146th Anniversary,
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Kingwood Methodist Episcopal Church was founded by Bishop Francis Asbury, and before the first Church was built, meetings in favorable weather were held in Thomas Webb's woods, later known as the "Bray Farm." There is a rock in that woods that is historically known in Methodism as "Pulpit Rock," on which Bishop Asbury stood while preaching, according to tradition.

Letter to Vernon B. Hampton
by REV. CHARLES H. MARKS,
October 5, 1955.

AN EXCERPT FROM BISHOP MATTHEW SIMPSON'S SERMON

"As I understand Methodism, it is simply an organized method of carrying on revivals; it grew out of a revival, its whole machinery is the offspring of revival effort, and the system has become what it is because it was found to be what was needed, and what was most successful in promoting revival among the people. Methodism

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as a system has never carefully studied forms or ceremonies; its effort has been to get the world brought nearer to Christ, to find how to reach the heart of the masses.

25th Anniversary of
St. Paul's M.E. Church
Newark, N.J., 1878

"In the old records of the early pastors, we find comments about various parishioners: "Expelled," "no good," "good for nothing," "lost or strayed," and "gone to Hell," were written after certain names. There were pleasant annotations as well, such as "good," "first rate," "no mistake" "can't be beat" and "excellent."

Morristown United Methodist
History, pp. 23, 24

"Among the peculiarities of the early church administration, one notices that it was not unusual to have two days for Quarterly Conference meetings. One or part of one was given to business, on the other, religious services were held. Churches were few in number and the Elders were better able to give time to the spiritual quickening of the small societies than in later years. Even the hour for holding Quarterly Conference is rather startling; it was "Monday morning, April 26, 1869 at 8 o'clock."

Mendham United Methodist
History

FROM FIRST UNITED METHODIST CHURCH OF RAHWAY, N.J.

A quote from Bishop Francis Asbury after preaching at the Rahway Church in 1810, Wednesday May 9th:

"Wednesday spoke in the new chapel at Rahway. Lord What am I? Save me from fainting under my burden! As we came out Thursday a man overtook us and halted G. P. to tell he ought to have preached against the iniquity of taking twelve percent interest on loans."

From a letter sent by Rev. Charles Larue at the celebration of the Centennial of the Rahway Church in 1898—

"I was sent to the Upper Rahway church in the spring of 1855. The membership at that time consisted largely of elderly people, the younger and more active having withdrawn to form the church at Lower Rahway. The church raised money

for expenses by renting the pews and the appointment for a good many years had come to be called "A Sailors' Snug Harbor" for old preachers."

"In 1857 a new church had been built and was now being dedicated. "Brother Stone" (one of the early members) "now a very old man spoke with his customary keen wit, who in reply to one of the former pastors who in a fit of impatience had said in an official meeting, 'your's is only a second rate appointment anyhow' 'So I should think' retorted Brother Stone' by the kind of preacher they send us' "

An amusing thing happened recently at a public Church dinner. A group of people had purchased tickets and had been seated. They asked for empty glasses and proceeded to pour their own wine from a bottle they had brought with them. They obviously were not aware of the Methodist customs but were following a custom which is acceptable in many restaurants which do not have a liquor license.

One of the things I remember in the later 1920's was when my mother took me to our church and we sat in the gallery. Our pastor Rev. George Law had invited the KKK and they arrived in their robes white and hooded and took a collection. The bills were folded in such a manner that they looked like a Capital K. I understand that this went on in other churches and I suppose that it would not be discrete to mention his name even though both he and his wife are dead. My husband also remembers this and says that the church was filled.

From the Centennial History of
Rahway Methodism, Rahway, N.J.
1798-1898 and quoted in later
histories.

SHOUTING METHODIST IN BERKLEY HEIGHTS

Another great land owner at Berkeley Heights, along Plainfield avenue was Richard Scudder, who had more than two hundred acres chiefly on the west side of Plainfield avenue and south of the Union Village road. He remarried Rebecca Stites, of Scotch Plains, and had a son, named Stites Scudder who married Elizabeth, daughter of Thomas Osburn. The son of this couple, named Thomas Osborn Scudder, inherited much of the property at Berkeley Heights, where I knew him well in my childhood. He was a man of almost gigantic stature, rather more than six feet tall and weighing, I should think, more than three hundred pounds. He was a prominent member of the "village forum" which gathered nightly in Daniel R. Valentines's store at New Providence corners, and was fond of relating his dreams, some of which were of an extraordinary character. He was a devoted member of

the Methodist Church, regularly attending its services, and being especially fervent and vociferous in the ejaculations of "Amen," "Praise the Lord!" and the like with which members of the congregation in those days punctuated the minister's prayers and sermons. Occasionally, especially Sunday nights, he would fall asleep for a few minutes during the sermon and from such naps would awaken with a start and a thunderous shout of "Glory to God" sometimes accompanied with a clap of his hands, almost enough to make the windows rattle. He drove generally a white horse hitched to a small covered carriage whose single seat would scarcely have given room for another passenger beside his huge frame; and as he drove home at night from the church, or even from the store, he could frequently be heard singing a hymn or shouting "Glory to God" at the top of his voice. He married Martha Vail of Stone House Village, as a part of Millington was formerly called, but had no children, and his name, in his community died with him.

KEARNEY ROLLS OUT THE BARREL

A service, emphasizing darkness and light was held one Sunday night. When the congregation arrived the Church was in darkness. A sombre number was played on the piano and verses such as "And darkness was upon the deep" were recited by members of the congregation. The pastor spoke of the days of the world prior to the coming of Christ as days of darkness. Then the spirit of the service changed. The choir, holding flashlights, sang, "Let the lower light be burning." Holman Hunt's picture, "Christ, the Light of the World" then was shown with a spot light thrown upon it. The Bible as "The Light of the World" had a brilliant light cast upon it. The climax of the service came. A great light was thrown upon a cross, the audience was flooded with light and the congregation were about to sing "In the Cross of Christ I Glory." Unfortunately a juke box in the Church basement received its power from one of the switches in the panel in the Church auditorium. By mistake this switch was pushed and the strains of "Roll Out the Barrel" could be heard clearly throughout the Church auditorium.

KEARNEY IN THE NEWS

Life Magazine and several newspapers at one time sent photographers to take pictures of the Grace Church congregation at worship for the pastor had invited his people to come to church without coats or ties if they so desired during the hot summer weather. Articles concerning this innovation were published in papers as far away as Texas, California and even the Hawaiian Islands.

MUSICAL MINISTERS AT TEABO

In 1937 Rev. Harold Harris of Tennessee arrived at Teabo with his guitar. He taught country music to the Teabo children. He played "The Blue-Tailed Fly" and "See The Eensy Spider," and many other delightful country classics. Most of the Teabo youth had no knowledge or idea of guitar or of country music. When it later swept the nation on radio, the Teabo youth already knew it from their minister as an art form.

The next and most devotedly encouraging minister who emphasized music as a part of his ministry was Rev. Carl Michalson of Minnesota, at Teabo from 1938-40. Mr. Michalson inspired young people to develop vocal and instrumental talents. In 1939 he had students playing instruments and singing solos. He not only produced an orchestra, but used it to enrich the Sunday worship. The orchestra consisted of: Harlan Winch; Violins: Hary Bird, Robert Utter, Cliff Albertson; Morris A. Sklansky; Clarinet: George Kish; Flute: George Clakson; Trumpets: Mack Welch, Carl Michalson; Trombone: Jay Bostrome; Saxophone: Harlan Winch; Piano: Fred Stark; Drums: George Wanner.

RUTHERFORD METHODISTS WERE PERSISTENT

Methodism in Rutherford had a very inauspicious beginning.

During 1868 and 1869, Rev. Alexander Craig and Rev. E. V. King, Methodist ministers in Passaic, held class meetings in Rutherford in an endeavor to stir up interest in the Methodist denomination. The family of Thomas M. Dickey was the only Methodist family in Rutherford at that time and the efforts were not very fruitful. In view of the lack of interest, and the alleged attitude of the Presbyterian Church of not looking with favor upon the establishment of a "rival" church in Rutherford, the class meetings were abandoned.

On November 7, 1870, after much effort and determination to bring Methodism to Rutherford, a meeting was held at the home of Edson H. McEwen and a definite class was formed, with ten members. Meetings continued to be held at the homes of the various class members until the middle of December, 1876, when the Park Methodist Episcopal Church was organized and incorporated. This organization rented Union Hall, on Ames Avenue, and held its first public worship there on December 18, 1870.

THE U.S. PRESIDENT AIDS THE METHODISTS IN PERTH AMBOY

On February 12, 1835, a committee was appointed at the Quarterly Conference held in Woodbridge to investigate the possibility of erecting a Methodist church in Perth Amboy. It was later reported by this committee that the intended con-

struction would cost approximately fifteen hundred dollars. The project was approved and in February, 1836, trustees for the church were elected. In June, 1836, a certificate of organization was filed with the County Clerk which gave the Methodist congregation of Perth Amboy corporate status.

Donations were subsequently sought for the building project with men such as Martin Van Buren, then president of the United States, and the renowned statesman Henry Clay coming to the aid of the church. The income received through donations was supplemented by the sale of a plot of land held by the Perth Amboy Methodists since 1792. This land, located directly opposite the eventual site of the new church, was given to the Methodists by William Lupton of New York City. It was Lupton's wish that this land be used as the site of a Methodist church but owing to some irregularity in the title this never came to be.

The project was completed in 1837 with the erection of a small frame edifice on the southwest corner of High and Commerce Streets.

A FARMER IN HACKENSACK

Pastor John Hancock, a farmer, poet, and a preacher, came into Hackensack and immediately made every effort to obtain a place for holding meetings. Not succeeding in his purpose, and believing that he ought to preach the Gospel even here, wrote a NOTICE and commissioned someone to print it. Instead of placing his own name at the bottom, he called himself a farmer.

NOTICE

July nineteenth, in eighteen thirty-five,
If God permit, and I should be alive,
Under a willow, near one Vanderpool,
There will be preaching, say, by wise or fool,
Will be proclaimed to men, the truth of heaven,
At half past two, should audience be given,
And the good-people are, hereby depend,
Respectfully invited to attend.

A. FARMER

The NOTICE was produced as a unique request which occupied a position on a village willow tree in the village green. After he posted the notice, Pastor John Hancock turned to a few onlookers and he said, "I would proclaim to man, the truths of heaven, at half past two, should an audience be given."

Pastor John Hancock conducted services for 2 years under the willow tree on the village green. All meetings were held outdoors until an indoor area was obtained. Later, the meetings were held on the steps of the neighboring homes and then in private homes.

BEGINNINGS OF METHODISM IN MORRISTOWN IN A TAVERN

When two Methodist families moved to Morristown, one of these families, thought that preaching services should be held there and the second story of a house in the "Hollow" was rented for morning worship. This building is said to have stood on the southeast corner of Spring and Water Streets. Another tradition contradicts this story slightly. Dr. James M. Buckley, former editor of *The Christian Advocate* and long time resident of Morristown, received a letter, dated December 31, 1900, from A. H. Conduct of Mansfield, Ohio. This gentleman states that the old building, where the Methodist Church began its career in Morristown was the same one in which the court-martial of Benedict Arnold had taken place, in other words the Dickerson Tavern which was located on the opposite corner, where Giordano's Market stands today. Mr. Conduct says that he attended school in the ball room in 1830 and later held meetings there "of a mission of sort."

THE MINIMUM WAGE IN HAVERSTRAW

An interesting, economic sidelight is the fact that the first Trustees, Leonard Gurnee, Abraham Allison, John De Noyelles, Garrett Allison and John Stagg agreed to employ Zetus Searles to light the church, make fires, sweep and sand floors once in two weeks, for the enormous sum of \$8.00 per year.

The present church building was erected in 1849 under the leadership of the Rev. Mulford Day. This new church, with steeple and bell, which was considered quite "UnMethodistic" at that time.

THE PREACHER WAS A TRAVELING MAN

To us, accustomed as we are to the narrow limits of the single charge called a "station," it may be of interest to consider the significance of the "circuit" of the olden time.

The Bergen Circuit was a garden-patch contrasted with some of the fields traversed by the early pioneers. Beginning at Hudson City Heights, it extended along the Hudson River to Stony Point, a distance of forty miles, thence it reached inland for nearly forty miles to Ringwood, then along the mountain range to Boonton, whence it descended the Orange valley to Bloomfield, a few miles from Newark.

The preacher traveled on horseback, preaching at twenty-two places in making his round for four weeks, and often leading class or conducting a meeting after the sermon. In 1821 there were thirty-two appointments on Bergen Circuit. It is difficult for us to estimate the amount of labor bestowed by these faithful men in the prosecution of their ever-increasing task as they toiled from point to point marked in "the plan."

Now they declared the message in a modest church, then in a school-house, now in a farm-house or a barn, and often in the open air. The labor and exposure were exhausting, and men often retired from the work unequal to the strain or unable to live on the meager support received.

FLEMINGTON METHODISTS TAKE TO THE COURT HOUSE

Quite a sensation was produced in the Presbyterian Church on Sunday morning in 1822, when the Rev. Dr. Clark stated that he had been requested by persons calling themselves Methodists to announce that a meeting would be held by them that afternoon in the Court House, adding, "rather ungraciously," that "Those could go who chose." The preachers on this occasion were David and Isaac James, brothers, and Local Preachers from Trenton. "They had been invited to come by Asher Atkinson, a Quaker, distinguished for his love of a good argument on knotty theological questions, and for his strong antipathy against the Calvinistic creed." If the motive of Atkinson was what this statements seems to indicate, we do not wonder at "Dominie" Clark's statement; and considering the hair-splitting tendencies of the times, he is to be commended for making the announcement at all.

Popular opinion seems to have been divided on the question of allowing the use of the Court House for the use of the Methodists; for, during these years, the little band of Methodists had to contend with strong prejudices on every side. The following extract from the records of the Readington Dutch Reformed Church will convey some idea of the estimate placed upon them by other churches of the town and county. (April 17th, 1785) "Margaret Demott, for an offense to the Church in countenancing the erroneous doctrine of the Methodists, having heretofore been debarred the use of the Lord's Supper, is now, upon confession of sin, readmitted to the benefit of the sacred ordinance." Asher Atkinson, finding that the janitress of the House was disposed to keep the building closed, strongly remonstrated with her, saying, "Let me tell you, I'm going to do as I please; when I say a thing, I mean it. They are coming here, and are going to preach." David James was the preacher that day, and to him belonged the honor of preaching the first Methodist sermon ever preached in Flemington. His brother followed with another sermon a week or two afterward.

A SMALL BOY WITH A BIG GIFT

An account of the special service held at that time, which appeared in the *Newark Evening News* of February 21, 1938, read as follows:

STORY OF START OF WEST LIVINGSTON CHURCH FOUND IN OLD CORNERSTONE

Religious and community history of the times were brought vividly to mind last night when the 80-year-old cornerstone of West Livingston

Methodist Episcopal Church was opened at special services in the remodeled church.

Among the articles placed in the box by the founders is a copy of the June 15, 1858 edition of *The Sentinel of Freedom*, a weekly then published in Newark; a picture of Rev. Samuel Parsons, the minister in charge; a Bible, the gift of Miss Louise Stiles; a list of the donors who subscribed \$1,200 to build the church and a 1858 cent.

FOUNDED BY CLASSES

The church was founded by two Sunday school classes, one headed by Rev. John Tompkins, which met at Squiretown School, and the other led by Rev. Henry M. Stiles, which worshiped at the old Washington Place Academy. The names of the members of the two classes were placed in the box which also showed the lot on which the church was built was donated by A. Miller Kent.

The box was opened by William Brown, trustee the last 35 years, and Maurice Ayers, another trustee. Documents in the box were read by George Osborne, Jr. The present pastor is Rev. Francis Potter.

Rededication services will be held in the church the morning of March 6. Rev. Dr. George Washabaugh, the district superintendent of the Methodist Episcopal Church, will be in charge.

The list of donors included the name of Richard Townley, aged 8, who contributed one dollar to the building fund. Many of his descendants are members of the church today.

CLEANING UP THE NEIGHBORHOOD

The Mizpah Brotherhood of the Calvary M. E. Church, East Orange, organized prior to 1900, had as its objective the religious betterment of the community and erected a small building not far from the Glenwood Park School, where religious services were held two and three times a week to the benefit of the rough saloon element in the neighborhood. After almost two years the saloon was abolished and the rough element drifted away.

As there was no further use for the building it was turned over to the trustees of the Calvary M. E. Church. It proved to be "an elephant" in their hands and they made an effort to get the Church Extension Society of the city to take it, but they had no use for it.

In the year of 1895 the Sanford Street M. E. Church, occupying a lot near South Orange Avenue, was moved to its present location, corner of Central Avenue and Sanford Street, East Orange. This left the Vailsburg section without a church. The Mizpah Brotherhood of Calvary M. E. Church saw the situation and solicited the trustees of their church to put the building in Vailsburg and help maintain it for a time. This they hesitated in doing. Finally, they consented to give the building provided the cost of removal was provided for.

Charles M. Coons and others of the Mizpah Brotherhood took the matter in hand and waited on Rev. R. K. Boyd, Pastor of DeGroot M. E. Church who was also Superintendent of the Church Extension Society, asking aid from this society. Rev. Mr. Boyd informed these men the society had no funds but that he would aid them in soliciting among the Vailsburg people believing they would see the need. It was a hard pull and, after they had labored ardently for fully six months, they succeeded in raising \$200.00.

Finally enough was subscribed to purchase a lot near the corner of Richelieu Terrance and South Avenue and the building was moved on wheels from East Orange to the new site and dedicated in September, 1900.

STEPHEN T. VANDERBECK

One of the townspeople, a young Christian, attending the meeting at the appointed time and day, was a lay leader Deacon Stephen T. Vanderbeck. He described the open meetings following the above NOTICE in a letter as follows:

"At the appointed time the preacher made his appearance. It was a lovely summer afternoon. With a steady step and devout look carrying a chair which he had borrowed of a neighbor for the occasion, he approached at the willow on the village green and took his position beneath its shade. Many sat down on the grass before him. The steps, doors, and windows, of three public houses and numerous private dwellings that were within hearing, were filled with people. To these he unfolds the glories of the cross, in a free and full salvation, by repentance toward God and faith in our Lord Jesus Christ. All, even those who chanced to be passing at the time were interested; and many felt the power of that Gospel which he preached. The sight was truly sublime! Yet, some stood off as if fearing the taint of fearful heresy. The next time he preached here I procured some seats from one of the hotels and seated the green for the occasion. Afterwards I obtained permission for him to preach to the prisoners. His text was the language of the Phillpian jailor, 'Sirs, that must I do to be saved.' The house of Mrs. Haselden was then opened for him where he preached every two weeks for sometime."

THE OLD ASBURY CIRCUIT

The Rev. F. A. Morrell favors E. M. Griffith with a list of preaching places on the circuit as they were when he traveled it.

"The circuit was about two hundred and fifty miles in a zigzag course around it. The Sabbath appointments were as follows: Asbury, ten A.M.; Bethlehem, over the mountains, three P.M. The former, an old church, an iron rod running through the building and fastened at both ends to keep the walls from parting. The latter, an unfinished edifice newly erected; Kingwood, ten A.M., in a good church. Preacher's home at Wilson Bray's; Everittstown, three P.M., in a new church unfinished. Put up at old Brother Everitt's; Lebanon, ten A.M. The church only enclosed, very cold in Winter, wind whistling through the knot holes. Stopping place,

Jeremiah Huff's; Cokesbury, three P.M. The church had been erected some years previously but was not seated. The pulpit was the old carpenter's work bench, rather perilous to stand upon. Conrad Apgar's was the preacher's home; Washington, ten A.M. Stopping place Gershom Rusling's. The church was a small brick building; Thatcher's church, three P.M. This was a stone building and the wasps constituted the larger portion of the audience, often crawling on my neck and head. Put up at Thatcher's; Flander's, ten A.M. In a small church but large congregation. Put up at Judge Monroe's. This was a fine family, always giving the preachers a hearty welcome; Lawrence's barn, Millbrook, on the hill at three P.M. Stopped at Lawrence's; Dover, in the academy in the evening. Put up at a Brother Doty's."

RELIGION IS BETTER THAN BOOKS

The Centerville Methodist Church, located on historic Old York Road, had it's beginning in 1868 when the Rev. David Walters a devout spiritual leader of the Flemington Methodist Church came to the Centerville School House to sell books.

The late Miss Katherine Stout related that when Mr. Walters was expounding the merits of his books, some Centerville people started asking questions about his religion. David Walters suddenly slammed down a book and said, "You do not want to buy books, you want religion." From that time David Walters came to the Centerville School House once a week to hold a prayer meeting. His untiring effort, riding on horseback, and sometimes walking from Flemington, resulted in nearly one hundred conversions. Before leaving the conference, Mr. Walters had organized a society known as the Centerville Methodist Episcopal Society, and had appointed Jacob A. Craig as the first class leader.

BAYONNE THE BEEHIVE CHURCH

Methodist Mission was started in what was called Bergen Neck somewhere about the year 1830. Rev. Geo. Thomas is understood to have been the first stationed pastor of this early society.

Rev. Thomas G. Stewart served the Mission as pastor in 1831-32; John A. McFarland in 1832-33; John N. Crane in 1833-34 and John Nicholson in 1834-35.

The Mission terminated in the "Bergen Neck M.E. Church" as incorporated on June 22d, 1844. Mr. Nicholas Cubberly, now living states that the original church edifice stood on the west side of Avenue D, on the corner of Twenty-fourth Street. The building was a small, frame, peaked-shaped structure and was called the "Little Beehive" since a swarm of bees that had taken possession of the attic produced large quantities of honey which was taken out annually and sold for the benefit of the church.

Father McDonald and Father Garrett Vreeland were the founders and main supporters of the early society. The Church was first built as a Protestant Methodist Church, but has been a Methodist Episcopal Church at least since 1835.

Daddy Harley," a Scotchman living in Jersey City, frequently came up on Sunday afternoon and preached here. Among the names of the other early Methodists are to be found those of George Cozine (still living), John Rowland, Father Abraham Simmons, Mother Ruth Braisted, George Anderson and Thomas Cubberly.

The "Little Beehive" was sold about the year 1854 to Mr. Vreeland, and a portion of the original building may still be seen standing near the corner of Twenty-fourth Street.

A BEGINNING IN A BOWLING ALLEY

The year 1911—not quite a decade after the Borough of Demarest incorporated—saw the unimposing beginning of a tiny Methodist Episcopal Church on Hardenburgh Avenue. The train schedule to Englewood had changed, making attendance at the church there difficult. So, our fourteen founders sought a near-at-hand Sunday School for their children and a place of worship for themselves. Prominent supporters among these fourteen were the Ketchum and Stelfox families.

These folks found as their first meeting place an unused bowling alley located on the knoll above where our beautiful church stands today. Owned by Senator Edmund Wakelee, who let them use it for twelve years rent free, it had been part of the old Murray Hill House, a summer hotel that had burned down in 1898. They replaced broken windows and shovelled and scrubbed the floors clean, and the old bowling alley became "Highview Hall," their temporary center for worship. They used the main rooms for church socials and the like, and, with a soapbox for their first pulpit, fitted up a smaller room as a sanctuary.

CONEY ISLAND COMES TO CHATHAM

The Center Street Chatham Methodist Church, built in 1898, was equipped with a most unusual pipe organ. The congregation needed an organ, but had little money. Fortunately someone learned that a merry-go-round organ was for sale in Coney Island Amusement Park and plans were made to purchase it. A group of men under the leadership of Charles Miller took horses and wagons and moved the organ to Chatham. It was used until 1948 when it began falling apart, and was replaced by an electric organ.

ANDERSON METHODIST CHURCH

The first pastor of the Anderson Methodist Church, the Rev. Jacob S. Hardin, murdered his wife by putting poison in an apple on March 9, 1859. Trying to escape conviction he left Anderson March 14, went to Washington, spent the night, then to Asbury, took a train to N.Y., then to Vermont, back to N.Y., then Ohio, and was finally captured in Virginia and brought back to N.J. and hanged in Belvidere on June 28, 1860. He was twenty-three years old.